The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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For the Western Luminary.

Mr. Skillman,

A few evenings since I attended a meeting holden especially for the people of colour. The meeting possessed much interest, not only on account of its peculiar character, but from the seriousness and solemnity manifested by the attendants. The preacher delivered to them a perspicuous, impressive and very plain discourse, and by which many of them were apparently much affected. At the conclusion a considerable number expressed anxiety for their soul's eternal welfare.

I am fully persuaded of the necessity and importance of an increased attention both private and public, to the religious and moral instruction of the blacks, and accord perfectly with the views of your correspondent Africus on this subject. The condition of the negro population, moral, intellectual and religious, is truly deplorable, and I am surprised that it has not sooner obtained the attention of the benevolent and the pious, and that our servants have not been comprehended in any of those plans which have for their object the universal diffusion of Christianity and the moral amelioration of the whole human family. Though I am the friend of every attempt now making for this purpose, yet in placing our eyes upon the moral wretchedness and desolations of foreign climes, I think we should not *place them off* of the almost equally as wretched condition of a class of our own population. The appropriation of the epithet *heathen* to our negroes, is, I believe, correct, when applied to a large portion of them. Indeed, when we consider their civil condition, the restrictions imposed thereby to the attainment of knowledge, the general and almost total neglect of affording them instruction, privately or publicly; what else could be expected to be produced, under these circumstances, even in a Christian land, but heathenism? But I do not wish to enlarge on the subject, but only to express the hope that the religious instruction of the blacks will be more conscientiously attended to, and especially that this subject will obtain the notice of Ministers of the Gospel. The holding of meetings especially for them, I consider the absolute duty of every Minister. It is to be hoped that this will not only be done, but that they will present the subject to their people, and inculcate the duty of private attention also to the morals and instruction of servants.

PHILO-AFRICUS.

RELIGION IN SOUTH CAROLINA AND GEORGIA.

We learn from the narrative of the state of religion within the boundaries of the Synod of South Carolina and Georgia, that the last year is a bright era in the history of their churches. They have enjoyed more extensive revivals than were ever before witnessed in that part of our country.

Vis. & Telegraph.

"In the Presbytery of South Carolina, the churches of Goodhope, Varennes, Roberts, Hopewell, Lebanon and Fair Forest, have recently been refreshed with the dews of heaven. Though great numbers have not been added to the fold of Christ, it is pleasing to be assured that a few have joined themselves to him in a perpetual covenant.—From the other churches in this Presbytery, the reports are generally favorable. As the work has commenced in some without any visible prospect of decline, we may hope that all will yet be greatly enriched, even with a blessing from on high.

The Presbytery of Hopewell continues to receive increased tokens of the Divine favor, In the city of Augusta, and in the towns of Washington, Milledgeville, Macon, Athens, Decatur, Lawrenceville, Greensborough, and in the counties of Madison, Morgan, Crawford, Fayette, De Kalb, Butts and Lincoln, there have been either extensive revivals, or at least considerable additions to the Church of Christ. An unusual excitement has, during the past year pervaded almost every part of this Presbytery. Scarcely a church remains to which there has not been a number added. And in the instances of Augusta and Washington, there have been more than sixty in each. The College at Athens, which was so signally favored the last year, continues to receive the smiles of our Heavenly Father. A number of the students have recently been brought to rejoice in Christ. There are more than twenty within the bounds of this Presbytery, in the different stages of education preparatory to the ministry.

The Presbytery of Harmony has had respectable additions made to many of the churches, and a solemn and increased attention to the word and ordinances of Christ is witnessed in most of them. The Church of Mount Zion in Upper Salem, has enjoyed a special revival; in which, on one Sabbath, 67 were united to the people of God. In the Brick Church (Salem)—in Hopewell, Darlington, Sumpter, and Brownington Congregations, Zion begins to be clothed in beauty and loveliness. The Church in Columbia is now furnished with a pastor, and the prospects are there beginning to brighten.

The Georgia Presbytery has not been passed by, by the Great Head of the Church in the diffusion of his blessings. The church at St. Mary's has enjoyed a revival of religion, and other churches as Medway and Waynesborough, not immediately connected with this body, though under the pastoral care of its ministers, have been greatly refreshed. —A Presbyterian Church was established last June, in Savannah, consisting of twelve members, which has since increased to twenty-four. This church is not yet supplied with a minister, though one is daily expected. The church at St. Augustine is still crying for help.

From the Presbytery of South Alabama, the report contains a portion of cheering intelligence. In Greene county, the churches of Hebron, New Hope and Mesopotamia, are now enjoying a considerable excitement.—Thirty-six have been added to these churches since last July. The churches of Louisville in Pike county, and Hopewell in Butler county, and Ochee Valley in West Florida, have been signally blessed. In the latter, under the labors of a missionary, about sixty souls have been brought into the fold. Five new churches have been organized and received under their care. One missionary is employed, who travels more than three hundred miles every month, and supplies four destitute churches. His success has amply compensated for his excessive toil. Laborers are wanted in this portion of the Vineyard, and indeed in every other portion within the bounds of this Synod. The harvest is great, and there are few to gather it.

The Chickasaw Mission, under the care of the Missionary Society of this Synod, has 4 stations, in which there are about 100 scholars. At the station called Monroe, there has been, and there still continues to be, a revival of religion. Hopes are indulged that 18 are already added to the Lord. The church consists of 31 members, exclusive of a mission family."

A Wounded Conscience.—A gentleman sent us the other day the price of his subscription, with directions to discontinue his paper, in consequence of seeing the following unfortunate scrap in the Observer of the 22d December.

To the Conscientious.—A subscriber lately accompanied his advance subscription to our paper with this sensible and judicious hint: "*How to read a newspaper with a clear conscience.*—Pay for it in advance."—*Charleston Obs.*

GENIUS OF PROTESTANTISM.

The following is an extract from "the Apocalypse," the late celebrated and eloquent work of the Rev. G. Croly. The object of the writer in these paragraphs, is to shew the connexion between the prevalence of *Protestant sentiments* and political prosperity in Great Britain. To illustrate this connexion, and to show that every departure from the true faith has been accompanied with political and civil disgrace and difficulties, a rapid glance is thrown upon the marking events of the reigns of Elizabeth, Cromwell, William III and the House of Brunswick, as protestant reigns, and glorious and triumphant *because they were protestant;* and upon those of Mary, and the House of Stuart, which were disastrous and humiliating, and so ordered to be, *because they were Catholic.* Nay, so direct, as well as minute, (according to Mr Croly) is the connexion between British prosperity and the ascendency of the Protestant worship, that, so late as as 1808, when Mr. Fox's party obtained power, (upon the grounds of Catholic emancipation) disasters attended upon all their operations, financial, political, and military; and the star of England's glory and success, only shone again with renovated lustre, when an anti Catholic cabinet succeeded, at the end of a brief year to that of Mr. Fox.

"Protestantism was first thoroughly established in England in the reign of Elizabeth.

Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigor but Popery. Elizabeth, at twenty five, found her first steps surrounded with the most extraordinary embarrassments; at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the Continent, the force of Spain roused against her by the double stimulent of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe.

But the cause of Elizabeth was *Protestantism:* and in that sign she conquered. She shivered the Spanish sword: she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering through Europe was fixed on this magnanimous woman. At home she elevated the habits and the heart of her people. She even drained off the bitter waters of religious feud, and sowed in the vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of the empire. But her great work was the establishment of Protestantism. Like the Jewish king, she found the Ark of God without a shelter; and she built for it the noblest temple in the world; she consecrated her country into its temple.

She died in the fulness of years and honor; the great Queen of Protestantism throughout the nations; in the memory of England, her name and her reign are alike immortal.

Charles I. ascended a prosperous throne; England in peace—faction, feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty. He had lent himself to the intrigues of the French Minister stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitution."*

Ill fortune suddenly gathered upon him. Distracted councils, popular feuds met by alternate weakness and violence, the loss of the national respect, finally deepening into civil bloodshed, were the punishment of his betrayal of Protestantism. The sorrows and late repentance of his prison hours painfully redeemed his memory.

Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence crushed; utter humiliation abroad; at home, the exhaustion of the civil war; and furious partizanship still tearing the public strength in sunder.

Cromwell was a murderer; but, in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. Whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the path of the late king.

England was instantly lifted on her feet as by the power of miracles. All her battles were victories; France and Spain bowed before her. All her adventures were conquests: she laid the foundation of her colonial empire, and of that still more illustrious commercial empire to which the only limits in either space or time may be those of mankind. She was the most conspicuous power of Europe: growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "Before he died, he would make the name of an English man as much feared and honored as ever was that of an ancient Roman."

Charles the 2d came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigor of the Protectorate. At home all faction had been forgotten in the general joy of the restoration.

But Charles was a concealed Roman Catholic.* He attempted to introduce his religion; the star of England was instantly darkened; the country and the king alike became the scorn of the foreign courts; the national honor was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagrations.

James II. still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

William was called to the throne. He found it, as it was always found at the close of a Popish reign, surrounded by a host of difficulties; at home, the kingdom in a ferment; Popery, and its ally, Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe, and threatening invasion. In the scale of nations England nothing!

But the *principle* of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction, he crushed the Irish war, he then attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed the fame of Louis was undone. England rose to the highest military name. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years.

The Brunswick line were called to the throne on the sole title of Protestantism. They were honorable men, and they kept their oaths to the religion of England. The country rose under each of these Protestant kings to a still higher rank, every trivial reverse compensated by some magnificent addition of honor and power, until the throne of England stands upon a height from which it may look down upon the world.

Yet in our immediate memory there was one remarkable interruption of that progress, which, if the most total contrast to the periods preceding and following can amount to proof, proves that every introduction of Popery into the legislature will be visited as a public crime.

During the war with the French Republic, England had gone on from triumph to triumph. The crimes of the Popish continent had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the seas.† At one blow she extinguished the navies of France and Spain.—The death of her great statesman at length opened the door to a new administration.§ They were men of acknowledged ability, some of the highest; and all accustomed to public affairs. But they came in under a pledge to the introduction of Popery soon or late into the legislature. They were emphatically "The Roman Catholic Administration."

There never was in the memory of man so sudden a change from triumph to disaster. Defeat came upon them in every shape in which it could as-

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* By the marriage contract with the Infanta, the royal children were to be educated by their mother until they were ten years old. But France, determined on running no risk of their being Protestants, raised the term to thirteen years. Even this was not enough; for Popery was afraid of Protestant milk; and a clause was inserted that the children should not be suckled by Protestant nurses. The object of those stipulations was so apparent, that Charles must have looked to a Popish succcession; and the stipulations were so perfectly sufficient for their purpose, that all his sons, even to the last fragment of their line, were Roman Catholics. Even the kings Protestantism was doubtful. Olivarez, the Spanish Minister, openly declared that Charles, on the treaty of marriage with the Infanta, had pledged himself to turn Roman Catholic.

* He had solemnly professed Popery on the eve of the restoration.

† Trafalgar, Oct. 1805.

§ February, 1806.

sail a government; in war, finance, negociation. All their expeditions returned with disgrace. The British arms were tarnished in the four quarters of the globe.*—And as if to make defeat more conspicuous, they were entirely baffled even in that service in which the national feeling was to be most deeply hurt, and in which defeat seemed impossible. England saw with astonishment her fleet disgraced before a barbarian without a ship on the waters, and finally hunted out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

But the fair fame of the British empire was not to be thus cheaply washed away. The ministry must perish: already condemned by the voice of the country, it was to be its own executioner. It at length made its promised attempt upon the constitution. A harmless measure§ was proposed, notoriously but a cover for the deeper insults that were to follow. It was met with stern repulse; and, in the midst of public indignation, perished the Popish Ministry of one month and one year ‖ Their successors came in on the express title of resistance to Popery; they were emphatically "The Protestant Administration." They had scarcely entered on office, when the whole scene of disaster brightened up, and the deliverance of Europe was begun with a vigor that never relaxed, a combination of unexpected means and circumstances, an effective and rapid success, that if a man had ventured to suppose but a month before, he would have been laughed at as a visionary.

* The retreat from Sweden, 1807.—Egypt invaded and evacuated, 1807.—Whitelock sent out to Buenos Ayres, 1807 — Duckworth's repulse at Constantinople, 1807. All those operations had originated in 1806, excepting Whitelock's, which was the final act of the ministry.

§ The granting of the commission in the army. Mr. Percival opposed this, as only a pretext; he said, "it was not so much the individual measure, to which he objected, as the system of which it formed a part, and which was growing every day. From the arguments that he had heard, a man might be almost led to suppose that one religion was considered as good as another, and that the Reformation was only a measure of political convenience."

‖ March, 1807.

From the New Hampshire Observer.

AN EXAMPLE FOR MOTHERS.

Mr. Miller,—Within a short time I spent an evening with a gentleman of ardent piety, with whose conversation I was very much interested. Though not a literary man, his manners, property, virtue, vigorous and active mind, give him access to the first circles in society, and to several gentlemen who hold some of the most responsible offices in our land. It seems to me that there is something in his history, which must be exceedingly interesting to pious *mothers*, and may be instrumental in the salvation of precious souls.

He was born in Sweden. His father was an officer in the Swedish Navy. But this son, when quite a young man, was impatient under the restraints at home, and to use his own language "was soon disposed to be off and to act for himself." His conduct, however, was such as to give him promotion.—He soon obtained the command of a ship. In this situation he felt his responsibility. When a storm threatened their safety, he thought of the property and of the lives of the men connected with his ship. After looking over his ship to see that every thing was made as secure as it could be, he would retire to his cabin, take his bible and read, and pray for the safety of his ship and men. He was not however experimentally acquainted with religion, but admitted the being of a God and his providential government. The idea of God's providence impressed him very much in times of danger; but when the storm was over and the appearance of danger passed away, he used often to think there was no need of much anxiety. But after a time, his mind would be impressed again, and thoughts of God and eternity, followed him till he was convinced of the dreadful sinfulness of his heart and life, and was led to Christ as the only refuge from the storm of divine displeasure. But all his thoughts of religion, and those various reflections on the providence of God and eternal things which led to his conversion and his present joyful hope of future happiness, he traces to instructions given him by his mother when he was very young.

"When a little boy," said this now devoted Christian and gentleman, "I used to lay my head on my mother's lap, to be combed and dressed, she would always be talking to me about religion, and those things which respected my spiritual happiness. When I would look up, I often saw the tears running down her cheeks, and I was affected. And to those instructions and tears, under God, I trace all the serious impressions which were made on my mind, and which became stronger and stronger, and led me as I hope to faith in the Lord Jesus Christ, the only Saviour of the world." O what a lesson of instruction and encouragement is this to pious mothers! Where is the mother who will not be induced in season and *out* of season, and at all times, to talk to her children of those things which respect their salvation! Mothers be faithful to your children. In the exercise of faith, impress on their minds the importance of eternal things; and you may hope, though your children should travel and die in distant lands, yet your instructions will follow them, and be a savor of life unto life.

W.

WHERE LIES THE BLAME?

The Synod of North Carolina, in concluding their late Narrative of the state of religion within their bounds, make the following remarks. —They are selected from the Visiter and Telegraph:—

"After this detail of efforts, and this exposition of results, during the last year, the Synod feel unwilling to conclude until they have called the attention of all their ministers and churches to the important inquiry, which was mentioned in the beginning of this narrative: *Why are there so few revivals of religion in this part of the church of the living God?*

That his arm is shortened *as to us;* that his ear is heavy as to *our* prayers; that the interests of our Zion are less dear to the heart of him who purchased it with his blood; or that he is less willing to save in the south, than in the north, or elsewhere, they cannot suppose. Why is it then?

1. Is there not wanting more of the spirit of piety? Of that sort of religion, among all, both teachers and taught, which speaks to every beholder, and whose influence it is scarcely possible to resist. The church must *arise* and put on her *beautiful* garments; she must write upon every door post "*Holiness to the Lord;*" she must have every member become as a living epistle, giving, in public and in private, in principle and in practice, a just and an honorable exhibition of the real nature of true religion, and then will this church be terrible to her enemies.

2. Is there not again, the Synod would ask, a deficiency as to the use of appointed means? In other words, are the weapons of our warfare sufficiently employed? There is no doubt but the seed of gospel truth may be sown by different laborers, with the different results of 30 fold, in one case, and 60 or 100 in another. But in *all* cases, we are sure that they who are steadfast and unmoveable, *always abounding* in the work of the Lord, *will reap;* and they will reap according as they sow.

3 But where efforts are made, we would inquire of ourselves, and of all to whom the duty of instruction is committed, if they are made with *skill*? Are we wise to win souls? Do we *labor* and *pray* for such wisdom? Or are we not satisfied with the common efforts in the common way? If the principle of novelty, in the human mind, is both *natural* and *strong;* and if it is, therefore, true that an object may successively awaken feelings of delight, of indifference, & finally even of aversion, from the single circumstance of continuance before us, then should there be care, not only on the part of ministers to bring from their treasure things and illustrations that are new, and therefore striking and impressive, but also, on the part of all, who have any agency in the formation of character to direct the means of divine appointment into new channels—to attack the citadel of the heart at other points —to cultivate the soil in different ways, and thus to adapt themselves to every variety of character and condition among men, that they may, by all means, be instrumental in their salvation.

4 But, finally, and above all, we have failed in pleading and relying distinctly, and without wavering, on the promises of the Lord of Hosts. —Were there watchmen upon the walls *who should never hold their peace day nor night;* and did all others, who make mention of the Lord, *keep not silence, and give him no rest till he establish Jerusalem,* surely *he would do it for them.* To the fervent and importunate prayer of faith, his ear is ever open, and all they that offer it, "*as princes have power with God and prevail.*"

PROPRIETY IN THE HOUSE OF GOD.

Would it not be as proper for a gentleman to take off his hat at the door of the House of God, as to take it off at the door of a friend's house?

Would it not be as proper for a gentleman to enter his friend's parlor, in the presence of a large company of ladies, with his hat on, as to enter the house of God with his hat on?

Is it not the proper time for gentlemen to open their pew doors and get their hats and prepare to leave the house of God after the service is closed, and not while the benediction is implored?

Would it be any more interruption to the people to see the minister preparing to leave the house of God, while he was imploring the benediction, than it is to the minister to see the people doing the same, while he is engaged in this solemn act of worship.—*Boston Recorder.*

Tracts.—The Managers of the Philadelphia Branch Society have appropriated 80,000 pages of tracts to the missionaries who shall be employed in the year 1828, within the bounds of their operations, for gratuitous distribution.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JANUARY 30, 1828.

CLELAND'S HYMNS.

The editor of this paper has commenced printing a second and improved edition of Dr. Cleland's Selection of Hymns; and hopes to have it ready for delivery about the 1st of April next. The 1st edition being disposed of, we shall be unable to supply any future orders, until we complete the edition now in Press.

PRESBYTERIAL MEETING.

The next quarterly meeting of the West-Lexington Presbytery is to be held in the M'Chord Church in Lexington, commencing on the Friday preceding the 3rd Sabbath in February, and to continue until the Monday following, making what is called a *Four days' meeting*.

REVIVAL AMONG THE BAPTISTS

Since our last, we have been furnished, by one of our Baptist friends in this place, with the following statement of the number recently added to several of their churches, in this section of our state:

Howard's Creek,	upwards of	100
David's Fork,		109
Mount-Zion,		70
Paris,	between 85 and	90
Lexington,		13

[COMMUNICATED.]

THREE DAYS' MEETING.

There will be held in the first Baptist meeting house in Lexington a three days' meeting, commencing on Friday the 8th of February, and continuing the two succeeding days, (to wit) Saturday and Lord's day: at which time it is expected there will be several ministering brethren present. Jan. 29, 1828.

COMMUNICATED.

January 22d, 1828.

Mr. Skillman,

Another interesting refreshing communion season has just closed at New-Providence, with the addition of 22 new members. The usual number of anxious persons appears to continue. In looking over the Records of this Church, it appears that we are considerably advanced in the third year of this revival; which at first commenced, and for some time continued, with the heads of families almost exclusively. Like the gentle descending showers that water the earth more effectually so has the blessed spirit gently but powerfully descended on this congregation for a much longer time than many of us anticipated. The church at Harrodsburgh, shortly after the commencement of the revival here, has shared equally, if not more, in this blessed work. In that church, on a communion occasion the 5th Sabbath in last month there were 15 added, and two more *since*; while there was an appearance of more under serious impressions than on any former occasion. Thus since Christmas, there have been added to these two churches 39 new members. Within the same time there have been added to the church in Danville 30 and Lebanon in Washington county 46. This is the Lord's doings and it is marvelous indeed. O that his ministers and people may be kept humble, faithful, prayerful, dependent, and believing.

THOS. CLELAND.

STATE OF RELIGION IN PITTSBURGH.

We have already stated, that the Lord, in mercy, has favoured the two Presbyterian churches of this city with a time of refreshing from his presence. For the encouragement of Christians abroad we would say, there are still pleasing indications of his gracious presence in these churches. Meetings for prayer, exhortation, inquiry, &c. have been frequent, well attended, and solemn. Perfect order and decorum reign in the worshipping assemblies. There is reason to believe, that Christians have been quickened, slumbering professors in some instances aroused from their lethargy, and careless sinners convinced and converted.—Last Sabbath the Lord's supper was administered in the First Presbyterian Church. The preparatory exercises, and those of the communion season in general, were peculiarly interesting and affecting. Thirty-three persons were admitted to the communion of the church, on a profession of their faith; and a number more we trust, are inquiring what they shall do to be saved. Thanks are due to God for his unmerited blessings bestowed on these churches; and prayers, without ceasing, ought to be addressed to his throne for more glorious displays of his power in the conversion of multitudes in our city and vicinity, and our country in general who are still rapidly advancing in the broad road to destruction.—*Pittsburgh Spectator, Jan. 17.*

REVIVALS IN GEORGIA.

A Senator in the Legislature of Georgia, in a letter dated Nov. 22. 1827, and published in the Charleston Observer, gives a pleasing account of revivals in the middle and upper counties of Georgia. He says there has been little or no cessation of these happy occurences since the commencement in Athens in the autumn of 1826. It is rare to meet with an attorney who has not united himself to one church or another. The Presbyterian and Methodist Churches receive much the greater portion of hopeful converts.—In one or two of the judicial circuits of Georgia, the judges, with all the bar, have become pious, and the consequence is, that each day's session is opened with prayer, either by the judge himself or some member of the court. With little or no opposition the Legislature were able to pass a resolution appointing a committee to invite some minister of the Gospel to open the meeting of each House daily with prayer. *Ib.*

For the Western Luminary.

FOUR DAYS' MEETINGS.

A paragraph has appeared in the Boston Recorder and Telegraph, headed *Camp Meetings*, which is calculated to give a wrong impression with regard to the *four days' meetings* of the Presbyterians in Kentucky.

The truth as it respects this subject will be distinctly seen, by attention to the following facts. Many Presbyterians in this state are in the habit of holding, what is called *four day's meetings*. This name is given, not because the practice is new, but because some of our brethren are, and have been, in the habit of having but one day of preparation for the holy communion of the body and blood of Christ; and some no other preparatory services than a sermon or lecture on some evening in the week previous to the administration of this sacred ordinance. Others, from time immemorial, have been in the habit of meeting on the Friday previous to the Sabbath on which the supper of the Lord should be administered, and continuing till Monday, thus occupying four days. Now, to distinguish those meetings, we give them the name or title of *four days' meetings*. When God was about to deliver the law to his ancient people, he directed Moses, to "go unto the people, and sanctify them to-day and to-morrow, & let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai." The descent of Christ to his own table in the emblems of his body and blood, is, we think, as solemn, and requires as much preparation on the part of his people as the delivery of the law on Sinai did on part of the Israelites.

At these four days' meetings, we sing the songs of Zion, we pray, we preach, we exhort, we instruct the anxious publicly and have inquiry meetings, when we inquire into the particular views and feelings of the inquirers:—Some of the questions we propose to them, are the following, viz. Why, are you concerned? What distresses you? Do you feel that you have sinned against God? Do you feel that you need a new heart? Do you feel that there is no other way in which a sinner can be saved, but by the merits of Christ? &c. &c. Our preaching we think is evangelical, and is called Calvinistic, consisting in exhibitions of God's *sovereignty* the direct influence of the Holy Spirit in the regeneration and conversion of sinners, and their reception with God alone through the righteousness and atonement of Christ, the total depravity of the human heart, and the utter moral inability or indisposition of the unregenerate to do any thing pleasing in the sight of God, without his grace. The anxious and inquiring are instructed to submit to the Lord Jesus without delay, as did the publican,—*God be merciful to me a sinner.* These are the means which God owns and blesses, we believe, to the conversion of many of our lost fellow mortals.

Our meetings are orderly. We have no shouting; no loud groanings; no loud amen in time of prayer; no crying out; no shaking of hands when singing; no *encampment*; no remaining at the place of worship at unseasonable hours; no denouncing of ministers or of people, or of *other denominations*; no females praying in the public assembly. These meeting are often crowded, but silent and solemn as the grave; not a sound is heard, but that of the speaker's voice, or an occasional sigh, or sob, from a wounded spirit.

The writer of this article has lately read the excellent letters of Dr. Beecher of Boston, and of the Rev. Mr Nettleton, on the subject of Revivals and their abuses and can say he believes that every christian minister ought to read them with special attention. Those two clergyman have long been engaged in revivals, and have been among the most efficient and useful ministers of the age. The practices of which they complain, and which they say have been introduced by young and inexperienced preachers, are abuses of a most serious and alarming character, and if persisted in, cannot fail to produce the most disasterous consequences to the Church.—Whenever ministers or people, introduce doctrines or practices in direct violation of God's written word, proper religious knowledge dwindles, real zeal declines, and false notions of doctrines are cherished, spurious hopes are encouraged, and the church is speedily crowded with stony ground hearers, who seem to run well for a time, that is so long as the particular circumstances of excitement continue, and then they fall off, because they had not the spirit of real piety in their hearts: *for if they had been of us they no doubt would have continued with us.*

Young ministers ought to be very cautious. One improper step may do more injury to the cause of revivals than most men seem to have thought. One direct violation of the order of God's house may harden or distract a whole congregation. One unhallowed touch may grieve the Holy Spirit, and furnish an excuse for carelessness to many of the ungodly. Ministers, and especially young men, are apt to believe that they can do much more than usually falls to the lot of most preachers. They are inclined to think they can convince sinners, alarm the careless, awaken slumbering christians, and put down error without delay; and in order to effect these desirable purposes, they frequently resort to new views or plans, and if they seem for a time to succeed, they are in danger of ascribing the work to themselves and denounce all who will not go all lengths with them; and in this way they wound Christ in the house of his friends; or if they see older minister engaged in any way that does not just agree with their opinion, they are apt to frown on them, and speak of them in a way which is calculated to do much harm to the cause of our Redeemer, and to bring certain barenness on themselves.—Ministers of the same denomination should seek to harmonize, in all important matters which concern the church; there should be a perpect understanding among them; discordant views of doctrine and of instructions to anxious persons, and of plans of operations, should be avoided; a spirit of brother-

ly love ought to be cherished; all jealousy and evil speaking should be done away, if they exist; and God's ministers should *indeed* be as a band of brothers, engaged in the same common cause with one heart and one spirit

Our eastern friends may rest assured that we are not disposed to indulge in any wild extravagrance on the subject of religion. We have no intention of changing our *mode* of meetings. Camp-Meetings will not be introduced in our Church in this state We have made an experiment, with which we are satisfied. God has blessed our our present system of associating for his worship; we are therefore content ed with what we are doing, as to the kind of our meetings

A PRESBYTERIAN.

Extract of a letter from a Student in the Theological Seminary at Princeton, to a friend in Lexington, dated Jan. 1st 1828.

"You no doubt know that the late Missionary Mr. King has arrived in this country from Palestine The Students of the Seminary invited him from New York. He came last week, and has spoken on the subject of Missions twice He has excited a great deal of feeling on the subject among the brethren. This being the 1st day of the month, our prayer meetings for the prosperity of Missions were held, and the question agitated who will devote themselves to the cause of Foreign Missions. Mr. King wished to obtain *fifteen* to pledge themselves to the board, and to prepare themselves for the work. He considers this as the critical moment He looks upon the late great *battle* fought with the *Turks*, as at once opening the whole Eastern country. And his object was to persuade some to go forward and occupy the field Whether he will get the whole number or not is doubtful. He will influence some; and those too of the first standing in point of talents. His account of his travels was truly interesting.

"The work which I mentioned in my last as just commencing here viz. the attempt to raise forty thousand dollars for the supply of the state with the means of religious knowledge, is going on rapidly. Newark raised in a few days *three thousand*. And there is no question but they will have the whole before long. When I look back to the time when we were accustomed to find it so hard to raise a *few dollars* for any good purpose in Lexington, having in it two Presbyterian churches & one of each of the other denominations; and then look on Princeton, containing but one church and that by no means a rich one, and see it raising 2500 dolls. in a few hours; or view a country congregation not larger than that at Pisgah pledging *itself* for 3000, it would seem to me that a different spirit altogether actuated. If the Western Church remains much longer indifferent to Zion's *need* they will be left far behind God's people in the Spirit of Christian enterprise."

From the Missionary Herald.

SYRIA.

Intelligence from Syria has been received as late as August 20th, in a letter from Mr. Goodell to the Assistant Secretary. Asaad Shidiak was still in prison at Cannobeen, but firm in his adherence to the protestant faith. The second year of his imprisonment commenced in the March previous.—Asaad Jacob, the youth whose misconduct is mentioned in the last volume, had awakened hopes in Mr. Goodell that he would relent.

Near the close of July, Mr. Bird and his family went to Ehdeen, near the residence of the Maronite patriarch, to enjoy the mountain air, taking with him, by way of precaution, an order from the emeer Besheer, requiring all people to treat him with kindness and attention This protection was not found adequate, for immediately on its becoming known that he was in the vicinity of Cannobeen, the family, which entertained him, was excommunicated by the patriarch, and the Maronites rose tumultuously, assaulted the house, beat and threatened the family, and obliged Mr Bird to flee to Tripoli, the residence of the sheikh Naami Latoof. Mr. B. was preparing an account of these proceedings, which afford decisive proof, if more proof were needed, of the apprehensions entertained on Mount Lebanon with respect to the influence of the mission in Syria, small as is the number of laborers, and restricted as have been their means of intercourse hitherto for want of an Arabic press.

Mr. Goodell was on the point of going, with the family of the English consul, to spend a few weeks on the mountain, at the time of this violence done to Mr. Bird. The emeer Besheer requested, however, that he might not go.

A THANK OFFERING.

From a Missionary in the Western part of New York. Dec. 19, 1827.

DEAR BROTHER.—I was once a student of Theology in your city, and for some months was left with the privilege of relying, for food and raiment, on God's promise. This way of living was new to me, but I can truly say that in a little time it became a "way of pleasantness," and a "path of peace" God's promise I found all sufficient. Out of a multitude of occurrences (with each of which I erected an Ebenezer, and now look back to them as David did to the land of the Hermonites, & the hill Mizer, as remembrancers of God's holiness,) I shall mention a single one. I had gone in debt to a tailor to the amount of $10, expecting more than enough to meet this demand from a rich debtor in ——. The $10 became due. Days and weeks passed by, and no money came from —— I was excessively uneasy, for I had not one cent in pocket, and did not think it a duty either to borrow or to beg, and the tailor, I supposed wanted the money. I went and told my Father in secret. He suffered me to importune, and tried my faith, only for one short hour, before I was so filled with a sense of his loving kindness that I almost forgot my errand, and could pray no longer for very joy and gratitude.

Next day an anonymous note enclosing $10 was put into my hands. I was told that it would be useless to attempt to find out the donor; but I thought at the time, and still think, I knew the donor. He was my Father in heaven I thanked the Lord, paid the debt, and went on my way rejoicing. I now enclose $10 as a small thank offering, hoping that through your excellent Society, the Lord may send it to some destitute praying missionary, who is teaching his hearers to live by faith. W.

Rev. A. PETERS, Cor. Sec A. H. M. S.

From the New York Observer.

FOREIGN NEWS.

The ship Napoleon arrived at this port from Liverpool on Tuesday, bringing London papers to Nov. 23 and Liverpool to the 28th. Expectations are still disappointed in regard to further information from Constantinople. The London Courier of the latest date contains the following paragraph:

No news of any importance, on the only subject which is an object of political curiosity at this moment, had arrived at a late hour last night. We are still, therefore, unable to inform the public what effect the transactions at Navarino have had upon the counsels of the Divan. This statement of ours, that no news had arrived, must be understood as wiping away the authority of many rumours that have been in circulation; as that the batteries of Navarino had fired upon the Allied fleet when retiring from the harbor, and sunk some of the chief ships. Probably, had it as accurately suited the purpose of those who invented this report, they would have asserted that the ships had sunk the batteries! We can state, however, upon certain information, the arrival of a person in England, who saw their fleet coming out of the harbor.

We have been favored with an extract of a private letter from a young gentleman on board His Majesty's ship the Albion, in the bay of Navarino. It appears that the Turkish ships were still on fire and blowing up, on the 22d, two days after the action. Numbers of unfortunate Greek slaves were chained to the decks and guns of the Turkish vessels, and left to perish by their inhuman foes; no means of succor from the British could be resorted to, as the ships were blowing up every instant. It is added that the Turks have still a fleet of 12 sail of the line and some frigates up the Dardanelles, most of the frigates carrying from 48 to 60 guns.—TAUNTON COURIER.

SANDWICH ISLANDS.

We have been kindly furnished with the following extract of a letter from Mr Chamberlain to a gentleman in this city, dated Honoruru, January 16, 1827.—*Bost Recorder.*

"At this station we have two houses in course of building. One was nearly completed a year ago; but during the last rainy season part of the walls were prostrated; and a new field of care and labor opened upon me; the other, which is designed for an addition to the printing establishment, is now ready for putting on the roof, but the materials are to be sought, and cannot be obtained without great difficulty. But all cares of a secular nature, I wish to regard as small, and not worthy to be named. The church is to be built up, materials are to be sought on this land, and brought out from among the rubbish of fallen nature, beautified and made fit for the heavenly builder. This work should engage all our powers, and fill our hands with employment. We have much encouragement to labor. Some we trust have been converted, and begin to shew lines of beauty under the operations of the divine hand. Others appear to be convinced, and awakened, and need only to be brought forth.

Our congregations are large and interesting. On the Sabbath, the observance of which is commanded throughout the islands, and to a very great extent regarded, not less I think, than nine thousand persons regularly listened to the gospel, as preached to them by the missionaries; and a great number of native teachers of hopeful piety go forth from different centres, and declare to the best of their knowledge, the truth as it is in Jesus, to large assemblies of the people—Schools are multiplying, and learners increasing. The Missionaries are scattering good seed; but here as in all other lands, some seeds fall by the way-side, some upon stony ground, some among thorns, and others into good soil. We have many encouragements and some discouragements. Some who have professed friendship, seem to be enlisting themselves on the side of our enemies, from whom we have not the felicity to be exempted."

Tallahassee, Nov. 24—Serious Outrage.—Some Indians were encamping near this place, for the purpose of hunting and supplying the inhabitants with venison, turkeys, &c. no complaint had been made against them—they were pursuing their vocation harmlessly and without offence to any, when upon Tuesday last they were broken in upon by 3 white men, who went with the determination of driving them off—they caught one of the Indian men and attempted to flog him, and on his offering to defend himself, one of the party discharged a heavy load of buck shot into his back, of which he died in a few minutes. The principal offender has been taken, underwent an examination yesterday, and was fully committed for trial at the next Superior Court One other of the party surrendered himself and was admitted to bail; the third has not been taken as yet, but it is believed he will be. The civil officers are on the alert--have done and will do their duty. For obvious reasons we forbear remark

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THE BALANCES.

"Thou art weighed in the balances, and art found wanting." Dan. v. 27.

These words are decisive of the judgment of God against Belshazzar. He had trodden too closely in the steps of Nebuchadnezzar, and took not warning by the terrible example made of his predecessor; who was driven from men, and had his dwelling with the beasts of the field, and was made to eat grass as oxen. "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou though knewest all this"—Pride and its concomitants were the ruin of both; which, when it has swelled a haughty worm to its highest pitch, usually brings some judgment in its train. It will apply to individuals, families, and nations, that where this evil has gained such predominant sway, as to bid a kind of defiance to human control. God will let them know that there is One higher than they, by some visitation being brought upon them. "Pride goeth before destruction, and a haughty spirit before a fall." Belshazzar ridiculed "the saints," by drinking out of the vessels of the sanctuary at his impious feast, before the thousands of his lords; and was soon deposed! Let those who, in the present day, imbibe his spirit, consider their ways, and tremble under thoughts of Him, who has other arrows in his quiver. "For his eyes are upon the ways of men, and he seeth all their doings." Let such remember the solemn manner in which the impious monarch was addressed—"TEKEL; thou art weighed in the balances, and art found wanting."

But who can read these words, and not be reminded of the approaching Judgment, when we must all stand before His bar, by whom "actions are weighed!" While I anticipate the Judge as bringing the balance, I ought well to consider beforehand the charges which the word of truth, and my own conscience, now testify against me; and what replies I may have to make to those charges. The charges will, doubtless, refer to our sins against both the law and the Goipel of God; and who could plead not guilty as to an improper and careless use of God's name and attributes, heart idolatry, evil desires, abuse of the sabbath-day, disobedience to parents, anger, sensuality, a want of uprightness, false speaking, covetousness, unbelief, and neglect of the great salvation? And these are but a small part of the evils we have committed in the sight of God. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." (Matt. xv. 19, 20.) See also the works of the flesh, as described in a long and dreadful list, Gal. v. 19, 21. While a consciousness of the faithfulness of the account may make the reader grow pale, he may perhaps be saying, But let me have the privilege common to the accused, let me make my defence. I am indeed, at a loss to imagine what you can have to plead—but proceed. Well, while I admit my incapacity to deny many of the charges contained in the copy of the indictment, I hope I have repented. But did you so repent as to forsake your sins? and did your sorrow lead you, by faith, to the fountain which the love and mercy of God opened for sin and uncleanness?—You are dumb!—What else have you to plead? I have been charitable to the poor and distressed, and have done many things, hoping thereby to clear the account But what will you say, when told that the price of the soul's redemption does not consist in corruptible things, as silver and gold? or that the most costly offerings could not remove one sin? Have you any thing else to plead?—Yes; God is merciful, and in that I trust. But you should know that God is also just: a sight of the balance will teach you this. And the Judge hath said, that unless the last farthing of your debt is paid, he will cast you into prison, and that verily thou shalt not come out thence. What have you now to plead? I have nothing left. I am glad to see you give up your refuges of lies; and, that I do not call your reliances by any improper name—look, see how light you weigh, with all your duties, now the scales are held up!—I acknowledge my sin—I feel its demerit: oh, wretch that I am! "against thee, O Lord, have I sinned, and done evil in thy sight.—What must I do to be saved? Lord, save, I perish!"—Know then, that there is forgiveness with God; and I rejoice to tell you, that Christ came into the world to save sinners, even the chief. His language, thus addresses you—"Look unto me, and be saved." He has obeyed the law you had broken, and now his obedience forms the matter of a believing sinner's justification before Him. The Holy Spirit also sanctifies those whom the blood of Christ redeems. Does this suit your helpless case?—To Christ I now wish to come; relying solely upon his merit for my acceptance at God's righteous bar; trusting to be made holy by his grace, even as he is holy. Now hold up the scales—the beam turns in your favour! Christ is the cause; to him alone be the praise. All is of grace. Now let the redeemed soul say—"Who is he that condemneth. It is Christ that died, yea, rather is risen again, who is even at the right hand of God, who also maketh intercession for us."—*Evangelical Magazine.*

THE SABBATH.

From a Sermon, by the Rev Gardiner Spring.

Ignorance and barbarism form no part of the character of men who revere the Lord's day. Carry the privileges of this day to the most abject on the Globe, and just in the proportion in which they are subjected to its influence, do you elevate them from their intellectual degradation. It addresses its obligations, and presents its privileges to all orders and classes of men.—Conceive then the great mass of the community, devoting one day in 7, to the attainment of knowledge; one day in seven, in searching the Holy Scriptures; and then appreciate the benefits of the Sabbath.—It is obvious that temporal prosperity would be the natural result of the observance of the Sabbath, if it secured no other blessings than those to which we have already referred. But there are other particulars, in in which the tendencies of this day, exert a most salutary influence on human society. The provision which this day affords as a season of rest to laboring animals, the rest and refreshment secured to mankind, the neatness and cleanliness which it promotes, especially among the lower classes of men, the softness and civility of manners which it diffuses throughout a community, all these evince, that "the Sabbath was made for man."

Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding soul, and "darkness will cover the earth, and gross darkness the people." To you who are Magistrates, and invested with authority, permit me respectfully to say, the ordinance of God, and the voice of a free people, have elevated you to posts of dignity and power, that you may be the sentinels of public virtue. Never lose sight of this day. You cannot become abandoned while you observe the Sabbath. You cannot put yourselves beyond the reach of hope and heaven, so long as you sanctify the Sabbath.

REFLECTIONS SUITED TO THE OPENING YEAR.

How long have I to live.—II. Sam. xix. 34.

HOW LONG HAVE I TO LIVE?—What a solemn interrogation is this? And how impossible is it for any created being to answer the inquiry No man on earth, no angel in heaven, can tell how long I have to live, or how long you have to live. But were I endued with a spirit of prophecy, and could I tell how long a fellow mortal has to live, with what unspeakable anxiety would the question be proposed by such as are now living in a state of perfect indifference and insensibility. That young man who has spent another year in the service of Satan, and who knows in his own conscience that if called suddenly away, he must sink to eternal death, with what ardent solicitude would he inquire, "How long have I to live?" That parent who looks with trembling anxiety upon a numerous offspring, and who is endeavoring to amass an abundance of earthly treasure for them in this world, forgetful of the next, with what emotion would he propose the same inquiry, "How long have *I* to live?" And even the old man, who has nearly "filled his days," who is covered with grey hairs, and has one foot in the grave—even he, too, though he is conscious it cannot be long, would come forward with the same inquiry, "How long have I to live?"—This is a suitable question with which to commence a new period of our mortal existence. It affords a suitable subject of meditation, whenever death enters our families, our sanctuaries, or the neighbourhood where we reside: and it is a subject of universal interest, it comes home to every character and every heart.—Good old Barzillai was a very aged man, even fourscore years old, when he expressed the sentiment of the text, and he seems to have had no other desire than to return and die amongst his friends in his own city, and to be buried by the grave of his father and his mother All this, some may say, is but natural, very natural in a man who had so far exceeded the usual boundary of human life; but, calculating according to his age, we may yet live more than half a century in the world. This is indeed possible—the man of thirty may say so; but let it be remembered, nothing can be more unreasonable that not to distinguish between possibility and probability. Can you in your own conscience, believe this is likely to be the case? Let us consult our own observation: how seldom are we called to the grave, or to inter the mortal remains of one who had reached the age of three score years and ten. How has it been in the majority of cases which have been witnessed by us within the past year? Have not the ravages of death been more numerous and more alarming among the young than among those of any other class whatever? If, then, the youth inquires,—"How long have I to live?" let him judge impartially; let him

look over the graves in our burying ing places, and read the tombstones there; after which, his own conscience may perhaps answer the inquiry, so as to shake his presumptive confidence. In this, also, as in other cases, it is wise to consult the oracles of eternal truth. And is there any thing in the sacred volume which will encourage us to think that we have long to live? No; on the contrary, our days are said to "be swifter than a post, they are passed away as the swift ships; as the eagle that hasteth to the prey."

This solemn subject must be applied to different classes of characters. Let the *old man* who is the subject of numerous infirmities, and who is bending beneath the weight of years, ask himself whether he can look upon death, and talk of death, with as much composure as did good old Barzillai? A good hope through grace, an interest in the merits of the Redeemer, and the earnest of the Spirit in the heart—these will enable you also, to say, "Let me return and die;" "I would not live always;" "For me to live is Christ but to die is gain." Let the *Christian* who is groaning under persecution, temptation, or affliction, remember, that, if the duration of life be short, then is the duration of all his trials equally short. When he inquires how long have I to live? We reply, 'tis but a little longer, "and the days of thy mourning shall be ended." A few more storms, and an everlasting calm; a few more conflicts, and then eternal victory. Let the *presumptuous sinner* recollect that if the duration of life be short, then are all his hopes and all his enjoyments equally short. Does he inquire, '*How long have I to live?*' we reply, 'tis but a little longer; to squander away a few more Sabbaths, or turn a deaf ear to a few more gospel sermons, and to fill up the measure of iniquity, and then he is gone—forever gone, beyond the reach of mercy, and beyond the possibility of hope. Let us all remember that the value of time is exceeding enhanced by its brevity and uncertainty. Are our days but as an handbreadth? What manner of persons then ought we to be, in all holy conversation and godliness? And let all those sympathies which are excited by the grand principles of Christianity, induce us to pray for others, that they may know the things which make for their peace, before they are hidden from their eyes: and for ourselves, so teach us to number our days, that we may apply our hearts unto wisdom.—*L Evan Magazine.*

An Atheist, that denies the being of God, doth not so much affront him as a natural man that owns his being, but walks as if there was no God, or as if he were not a just and righteous God.

CONSIDERATIONS FOR THE TEMPERATE.

As long as you keep ardent spirits in your houses, as long as you drink it yourselves, as long as it is polite and genteel to sip the intoxicating bowl, so long society will remain just what it is now, and so long drunkards will spring from your loins, and so long drunkards will wear your names to future generations. And there is no other way; there is no other way given under heaven, whereby man can be saved from the vice of intemperance, but that of total abstinence. And, if ardent spirits are the parent of all the poverty and disease, and crime, and madness, that I have named, and, they produce no good, what rational man will use them? If he loves himself, he will not; if he loves his children, he will not; & as a Hamilcar brought Hannibal, to the altar at 8 years of age, & made him swear eternal hatred to the Romans; so every parent should bring his children to the altar, and make them swear eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred of ardent spirits, as much as he does of falsehood and of theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little.

Then cease. No longer use that, which is the source of infinite mischief, without one redeeming benefit; which has entailed upon you, upon your children, and upon society, woes unnumbered and unutterable. Banish it from your houses. It can be done. You have only to will, and it is effected. Use it not at home. Let it never be found to pollute your dwelling. Give it not to your friends, or to your workmen. Touch it not yourselves, and suffer not your children to touch it, and let it be a part of your morning and evening prayer, that you and your children, may be saved from intemperance, as much as from famine, from sickness, and from death.

MISSIONARY ELEOQUENCE.

Extract from a sermon by Dr Raffles preached at a missionary meeting in London.

"We are too apt to confine our views to the enlightened country in which we live, and the polished circles in which it is our happiness to move. Fixed by the good providence of God on this bright spot, where the light of the gospel shines so gloriously, we think not of the millions that sit in the region of the shadow of death, and the immeasurable realms of darkness that lie outstretched beyond. Yet there are lands where altars rise stained with human gore—lands where the Crescent of the false prophet gleams in moral pestilence and spiritual death—lands where Anti christ sits enthroned, and superstition holds the human mind in bondage—lands where infidelity triumphs, and where a false and spurious Christianity deludes its votaries with a name to live, while they are dead. We know, says John, *that the whole world lieth in wickedness*. Ah! what an affecting picture is this of the condition of mankind! *Lieth in wickedness*, like a man fallen, and wounded, and weltering in his blood. The world is a vast hospital, full of moral infection and disease—an immense mausoleum—an extended charnel house—a valley of dry bones;—all around is the stillness and the desolation of spiritual death; not a limb moves—not a pulse beats—not a voice is uttered—not a sigh escapes to indicate the presence of spiritual life or warrant the hope of resuscitation. Merciful God! and can these dry bones live? Is it not madness to prophecy on them, and to preach to them the gospel? Who but a maniac or fanatic would go on a mission to the slumbering dust on the plains of Waterloo, or the bones piled up in the catacombs of Paris? But there standeth one at the mouth of this vast sepulchre, at the head of this dreary vale, who stood at the grave of Lazarus; and while at his command we prophesy upon these dry bones, and say *O dry bones! hear ye the word of the Lord, His Spirit breathes upon the slain that they may live*. Already there seems to be a shaking among the bones: bone seems cleaving to its kindred bone, and limb to its fellow limb; and ere long this vale of death shall become the theatre of life; and an exceeding great army start up to celebrate the praises of God!"

The concluding paragraphs are most animating and impressive.

"And shall I be taking up myself too much, if I venture to suggest to my honored brethren, who may have but recently entered on the Christian ministry, or may be engaged in studies preparatory to it, the importance of identifying themselves with the Missionary cause from the commencement of their public labors, and of binding themselves to its interest with their ordination vows? for cold, and heartless, and insipid, must that ministry be, which is animated by no spark of Missionary fervor; and *Ichabod*, thrice written, may be inscribed on the doors of that sepulchre of a sanctuary, from which the Missionary cause is banished. For myself, so completely do I feel it entwined and associated with all that is efficient and refreshing in my work, that I should deprecate the least decline in my feeling of attachment to it, as one of the greatest calamities that could befal me. To outlive this feeling would be to outlive my usefulness; and rather than this should happen, I would beg of God to hide me in the grave. Of this cause I must ever say—*If I forget thee, let my right hand forget its cunning!*

"But remember that the cause is God's, and he only can command success. He will despise and reject our efforts and contributions, if we engage in them without a humble dependence on his aid: *not by might nor by power, but by my Spirit, saith the Lord*. Hence the necessity of fervent and perpetual prayer, and in proportion as the spirit of prayer is poured out upon the people of God for this great cause, are they authorised to be sanguine in their expectation of its speedy and universal triumph. The cause is of God, and it must prevail. Despair, defeat! these are things not to be contemplated for a moment in connexion with it. The spiritual temple which He is raising from the ruins of the fall, is established on the rock of ages, *and the gates of hell shall not prevail against it*. Amid the fluctuations of empires, the conflicts of nations, the intrigues of cabinets, the shock of arms, the sneers of infidelity, and the vauntings of Anti christ—amid the vicissitudes and the instability of all human things—while the Babylonians, the Tyres and the Ninevahs of every age, vanish from the face of the earth, that once resounded with their fame, this edifice shall rise, developing to succeeding ages its fair proportions, and still increasing in loveliness and beauty, till the top stone is brought forth with shoutings——*Grace, grace unto it.*"

Age of Birds—The following has been compiled from different authors by Count Morozzo, in a letter from him to Lacepede:—Swan about 200 years; parrot, about 100; goose, 80 or more: eagle, bustard, duck, and turkey, period of life not known; peacock, 25 to 28; pheasant, 18 to 20: crow, 100 or more; nightingale, 17 to 18; hen, 16 to 18: pigeon, 16 17; linnet, 13 to 14; canary, 13 to 14; goldfinch, 18 to 20.

While it lasts, nothing in the whole range of mental poison corrodes like party spirit. It seems, by some demonical magic, to change our very being; inflames the life blood itself, and penetrates the wholesome system of the patient, who knows not himself while under its influence.

Poetry.

THE ANXIOUS SEAT.

Come sinners, come, we do entreat,
Come hasten to the anxious seat,—
That tender place;—the trembling heart.
There, oft has left its bleeding smart.

CHORUS.

Glory! Glory! the trumpets now are sounding;
Sounding Oh! for the year of Jubilee.

While the good Spirit from above,
The Harbinger of peace and love,
Is hovering o'er the anxious seat,—
O linger not—your need is great.
Glory! Glory! &c

Then hasten on without delay,
Come old, come young—don't stay away;
Now is the time, the accepted hour,
O come, implore God's gracious power.
Glory! Glory! &c.

Whate'er the wicked say or do,
O let it never hinder you;
Resolve the Saviour here to meet;
Come now, and take the anxious seat
Glory! Glory! &c.

TO EVERY MOTHER.

Your little ones will soon leave their childish sports, and will pass swiftly through the scenes of youth, to the more active and important duties of manhood. The impressions which are now made upon their minds, will appear in after life—the principles implanted in childhood, will abide with them when your heads are low in the ground, and will influence their actions through all the changes of their earthly pilgrimage.

That little boy, who now hangs upon your bosom, may be fitted by your instruction, for a high, honorable, and useful station; or by your neglect, the seeds of depravity may spring up, and render his life odious and pernicious to those around him. But the effect of a mother's early instruction upon the conduct and usefulness of this life, is not all. There is another and a nobler view of the subject.

The children to whom you have given birth, have commenced a state of existence eternal as the throne of God. They will dwell a little season in the flesh, and then go away, to meet their God, and hear their sentence—to sink to wo, or rise to glory. You may be the instrument of preparing their souls for the joys of the upper world—for the unspeakable glory which surrounds the throne of the Eternal, and which shines from the purity of every holy angel, and rises with the hallelujahs of ransomed beings.

If you wish your children to be useful and honourable in this world, then be diligent with their early education—let no opportunity pass of fixing in their minds, those principles which will render them honourable—the principles which are enforced in the holy scriptures.

If you take a view of the subject, and wish your children to live at peace with God—to die in love with him, and to be received by him to glory, then be in haste to impress upon their minds, those holy precepts which he has left on record; teach them to obey his commandments, and when they mourn over the corruption of their hearts, or the sinfulness of their actions, point them to the "Lamb of God, who taketh away the sin of the world."

Do you ask *how* you shall do these things? When you surround your domestic firesides, instead of wasting your time in rehearsing foolish stories and idle fancies, let the precious moments be spent in rehearsing the history of Jesus, or of some of the holy men of old—unite with them in singing the songs of heaven; and in offering to God the adoration of heart which becomes those who daily receive the richest blessings from heaven. I have seen a mother thus engaged, and have witnessed the earnestness with which the dear little children would seize her words. At such a moment I have thought,

"Oh if there is a heaven on earth,
It is this, it is this!"

Are you *rich?* And do you say the care of preparation for company and for visits absorbs your whole time, without leaving any for the religious instruction of your children? Think a moment. Which will you choose? To array your children and yourself for the gaudy circles, or to lead them to the golden splendour of the new Jerusalem, where they shall be clothed in a robe whiter than snow? If you cannot spend time yourself in this important work, remember the Sabbath School and Bible Class are open to all, and afford access for all to the richest treasures of divine knowledge.—Send your children there, that they may drink from the fountain of life, and thirst no more.

Are you *poor?* And do you say the necessity of hard and constant labour, prevents your efforts for your children? Ah, think again; do you not, after the rugged toil of day is over, sit down with your little ones, to receive your social supper and talk of the ways of men? Can you not, in such an hour, tell your family of that deed which brought ruin and wo upon our race? Can you not speak to them of Jesus the Redeemer of souls; how he came from the throne of his glory, dwelt with man—how he toiled and laboured, and wept and died, that we might be saved? Can you not on the holy Sabbath take your children along with you to those schools where the word of God is taught, and where the bread of life is extended to famishing souls?

Mothers! much depends on your instruction to your little ones; spare no pains in leading them in the paths of piety and holiness. Above all, lift up your earnest prayers to our heavenly Father for a blessing on your exertions. Think of what one has said:

"Oh! my God, give me poverty, give me pain, leave me friendless and forsaken by the world; but leave me not to the embrace of a *prayerless mother*. Leave not my soul to the care of one who never raised her weeping eyes to heaven, as she implored its blessing on my head."

AN ANTIDOTE TO DULL PREACHING.

But first, O complainer of tedious sermons, let me put to you these queries; and these may suggest the remedy.

Whether you do not rise later, instead of earlier, on Sabbath morning, than on any other in the week?

Whether you do not eat more, instead of less, at least in proportion to the exercise you take on that day; and consequently,

Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close, to complain of the dulness of the preacher, but I think of the physician's advice to the luxurious courtier: "you must eat less, or exercise more, or take physic, or be sick." Physic and exercise are not remedies for the Sabbath; but you must *rise early* and *eat less* or you will *nod to dull preaching*. "Sloth casteth into deep sleep," and "the full soul loatheth an honey comb."

The preacher has enough to contend with in the natural stupidity of the heart: It were hard to require him to overcome not only your spiritual sloth, but your physical lethargy added to it; to expect of him to preach with liveliness and interest, when you have unseasonably slept away the interest of his discourse on your couch, and fed yourself with dulness at your table.

Exercise therefore the self denial which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be. He shall never be so dull but your wakeful mind shall find something in his sermon, or, at least, in the hymns and scriptures which he reads, and in the sacred associations of the place, upon which you may meditate with profit, and say it is good for you to be there. VIGIL.

TEMPERANCE.

Entire Abstinence.—The Editor of the Christian Mirror reports the accession of seven names from one town, to his list of persons who agree to abstain entirely from spirits and wine, even for medicine, till they give notice of their withdrawing. They are farmers who formerly thought spirits necessary when at hard labor; but who have totally abstained the past season, and had much gratification in the result.

East Machias.—A letter from this place says, "It will afford you pleasure to learn that our Society for the promotion of Temperance succeeds beyond our most sanguine expectations. The ranks of intemperance are broken.—Nearly a hundred men in this town, who a year ago used ardent spirits habitually, some of them excessively, now refrain from them entirely. The sales at our stores are not more than one fifth what they were a year ago."—*Chr. Mirror.*

Encouraging Facts.—"The cause of temperance is gaining ground. Within a few months I have seen pleasing evidences of this. Many of the first respectability and of the largest property, have laid aside the social glass, and put into the back ground their empty decanters. Men of business, and of *labor* find that they can do without ardent spirits. I could tell you of a farmer, who the last season, had 150 loads of hay cut and put into his barns without the help of ardent spirits. He has allowed his men no kind of distilled spirits for some years; and he has always been able to hire as many as he needed. Now many of his neighbours practice on the same principle. I think I can say with safety, that the most respectable, influential, and wealthy in that town, dispense with ardent spirits of every kind. *ib.*

Messrs. Willis & Rand,—I have long kept a grocery: but have been convinced from reading your paper, that it is wrong to retail spirits, or make any use of it whatever, except as a medicine; and that entire abstinence only can be of any use in checking this dreadful evil of intemperance. I have given up this business entirely; I neither use any myself, nor keep any in my house; and think that every friend to his country ought to do the same, much more every professed Christians.

Boston Recorder.